1856

George, James.

Moral courage.

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MORAL COURAGE,

AN ADDRESS

DELIVERED AT THE

Opening of the Fifteenth Session

OF

QUEEN'S COLLEGE, CANADA,

BY

The Rev. Professor George,

VICE PRINCIPAL OF THE UNIVERSITY.

KINGSTON:
JAMES M. CREIGHTON, BOOK & JOB PRINTER.

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MORAL COURAGE.

THE heroic virtues, as they are called, have been greatly celebrated in all ages of the world. I need scarcely do more than remind you, that a large portion of that ancient literature, with which you are made familiar in this place, is employed to unfold the courage and triumphs of the warrior; and were it my aim specially to commend and illustrate this kind of heroism, I could do nothing better than direct your attention to the Epic productions of Greece and Rome. It is well known to every scholar that the wonderful genius of Homer, as well as that of some other poets, has thrown around military adventure a peculiar glory: nor can it be denied, that some of these writers have set off the prowess of the warrior with such fascinating charms as may be not a little dangerous to young and ardent minds. But the evil of this fascination is not, that it teaches men to be brave, but that it is apt to cherish a reckless ambition, which seeks bad ends by bad means. I will not deny that the poetry to which I have referred, may have been made subservient to this. The labours of genius have not always been consecrated to holy purposes; nor can it be doubted, that the worst passions have sometimes drawn nourishment from the loftiest productions, as well as endeavored to find in them apologies for the darkest crimes. Yet, the well-informed do not need to be told that the martial poets of antiquity did not so much awaken and direct the warlike spirit of their age, as celebrate the heroic deeds of the people among whom they lived.

Had the Greeks not been a warlike people, the Iliad would never have been produced, nor appreciated. I will not affirm that this class of writers—the same is true of certain historians and orators—have not contributed to keep alive the war-spirit among men. Yet I cannot but think they have got more credit, or if you will, more blame for this than they have merited. Asia, as well as Europe,

118131

has had, at different epochs, warriors of insatiable ambition, who neither had, nor required the stimulus of poetry and oratory. It is, in fact, on the unsophisticated multitude, that martial poetry as well as martial music produce their true effect. The ambitious conqueror does not need to go to the harp for his inspiration. With high selfish aims and ample means, he will find that in the boundless pride of his own heart.

I offer no apology for the poetry or oratory which has prostituted the sacred gifts of genius, to celebrate lawless ambition, or throw delusive charms around deeds of rapine and blood. Yet, why should it be forgotten that our great poets, Dramatic as well as Epic, if they have not always taught a sanctified courage, have, nevertheless, by sentiments of justice, honour, and a generous forbearance, done much to refine and elevate the courage of the warrior.—We know something of what war has been; yet, possibly, *we know but little* what it might have been, but for the humanizing influences of those great and generous minds, who have celebrated martial exploits. It were well if certain persons who are carried away, not, as they fancy, by a seraphic benevolence, but by a spurious sentimentalism, would bear in mind that some of the loftiest poetry in the Bible is employed in celebrating the deeds of brave men on the field of battle. And who will say that the courage of the warrior, when employed as the instrument of heaven's justice, is not a very sacred thing. It is true, mere physical courage of itself, as it may be the attribute of very bad men, and is the attribute of many brute creatures, cannot be spoken of in unqualified admiration; yet, in a world in which injustice and other forms of wickedness, can only be put down *by opposing force to force*—that physical courage which fits men for meeting bodily sufferings, and even death, in a conflict with the enemies of God and of order, is a very valuable quality. It were well, if this never were needed. But for all practical purposes, we must just take men as they are. Now, assuredly, he is a very childish person who needs to be told that there is much of the selfish folly and injustice of the world, which can only be met *by opposing force on the side of right* to force on the side of wrong. Hence the necessity of physical courage for some of the high ends of justice. The injustice that has no ear for reason, and no standard of conscience to which ap-

peals can be made, must be assailed in such modes as it can feel, and smote down by such instruments as can reach it. The wise and virtuous man, who is unintentionally doing you a piece of injustice, and the midnight assassin, are not to be encountered by the same weapons. These views at once explain and vindicate the commendations in the Bible of military valor. The fact is, the enemies of right have *no wrong* done them, when they are opposed by just such weapons as can most effectually resist their aggressions.

Where lawless passions and appetites employ brute force to accomplish their ends, physical courage is indispensible for the existence of society. A community of wise and virtuous men would require few laws for its safety and prosperity; but in a community in which thoughtless and unprincipled men are numerous, the best laws become nullities, if there be no physical courage to make them effective. The truth of this becomes strikingly apparent, when we reflect on the relations of nations to one another. If it be true, that national greatness of a sort has sometimes been acquired by dishonesty and violence, it is no less true, that the highest form of national greatness never can be founded on violence or dishonesty, but rests to a great extent on the bravery of a people. By the arts of peaceful industry, men acquire wealth, and by wisdom and virtue, secure liberty; yet, without courage, their liberty will soon perish, and their wealth become the prey of cunning and rapacious neighbors. Indeed, all acquisitions are but triumphs after conflicts. Without some courage you will not fight your way successfully through an intricate passage in Horace, or a difficult problem in Euclid. Courage is indispensible for these *peaceful battles*, if you would aim at success; yet, it is still more needful, in order to defend the various precious fruits which patient toil has accumulated. When a people can shew to the unprincipled and ambitious invader, that they possess courage to make all sacrifices, rather than submit to one unjust demand, the probability is, that they will either not be invaded, or the invader will be defeated. Sparta long retained its independence, because all men knew that whatever the assailant might find at Lacedæmon, he would be sure, at least, to find many hard blows ere he could, by arrogancy or injustice, carry off even *a pot of the black broth*. All the possessions of cowards lie at the mercy of the rapacious.

And although there has been much tyranny in connection with true courage, yet, assuredly, it has been under the rule of brave men that the weak have enjoyed protection and any measure of real liberty. This, to some extent, was illustrated in ancient times, under Greek and Roman dominion; but, has, in modern times, received far more beautiful devolopments under British authority. No one can deny that the bravest nations have been the best masters—the most wise, just, and on the whole, most merciful in governing those under them. But on the other hand, as sound reasoning might infer, all experience abundantly proves that the domination of cowards is the most merciless tyranny.

I have dwelt the longer on this, inasmuch as I think there is a tendency in our times to underrate the importance of *true courage;* because it was long the fashion to overrate the heroic virtues; let us beware, lest we go to the other extreme. The danger of this is all the greater, from a notion that in proportion as men depreciate the heroic virtues, they are sure to cultivate sentiments of justice and true benevolence. This is a great error. Woe be to the weak and the helpless when they fall under the suspicious malice of the mean and the cowardly. Know ye not, that cowardly malice finds no security but in the utter destruction of the object it dreads; while the cunning, which it so artfully employs, leaves its victim little opportunity to resist, and hardly any chance to escape.

If mere courage of itself be no virtue, yet, assuredly, cowardice is a great vice, and the parent of many frightful crimes. That some of the darkest of these crimes spring from base selfish fears, and are perpetrated to prevent these fears being realised, cannot be doubted. Nor as little, that men from cowardly apprehensions have in the hour of peril, abandoned the post of duty, and involved multitudes in certain destruction. For a man to rush into danger, quite out of the path of duty, or expose himself to harm for no worthy end, and from no right motive, is not rational courage, but rather the fierceness of a beast, or the phrenzy of a fool. Hence it is, that the boldness of many is but mere thoughtlessness, or the blind fury of some dominant passion. Nay—and not to speak it paradoxically—may not the most terrible recklessness, be but *the extreme of cowardice.* A man wants firmness to face poverty or shame before the

world, yet has the reckless hardihood to rush into the presence of his God. The suicidist is either an utter maniac, or he is the most guilty and pitiable of cowards.

That physical courage depends to some extent on physical constitution, is as little to be denied as it is hard to explain. Without stopping to investigate a matter so obscure, we may, nevertheless, safely conclude that some men, from their bodily constitution, have natural advantages for boldness. This is indeed apparent from different states of body in the same man. Certain diseases produce a temporary pusillanimity, yet, no candid observer would infer *that this* is characteristic of personal cowardice. This, I doubt not, accounts for some painful occurrences in the life of men who were known to be, in general, persons of great bravery. Unless we keep in mind the complex nature of man, we never can understand that wonderful law of action and re-action betwixt the physical and mental, which throws so much light on the nature and conduct of human beings.

And yet, after all, how mysterious is courage? How little does it depend on the mere bones and muscles of men, or on the general physical constitution of things? The ancient Romans, we know, were rather below than above the average stature,—the same may be affirmed of the Greeks, if we set aside the fictions of poetry and keep to authentic history. Yet how astonishing was the courage of both peoples. But the probability is, that Italy, as well as Greece, contains men now, physically as powerful as were the inhabitants of these countries when they respectively gave law to the world. The bone and muscle are still there, but the spirit of the Roman is gone. Italy is now —and the same thing may nearly be said of Greece—the abode of slaves, who either bow to crazy despots, or waste their strength in abortive ebullitions after a liberty which they can neither acquire nor preserve. The truth seems to be, that national bravery depends very much on the mental condition of a people, and on those institutions which nurse great thoughts and virtuous emotions. Without all this, courage in man will either disapear, or pass into mere savage ferocity.

And again, how wonderful to think how *the brave spoken word*, or the heroic act of one man will communicate itself, like an electric spark, to a whole army. That little

band that went on the forlorn hope to bar the gates of Europe against the despotism of Asia, was assuredly composed of brave men; yet, who can doubt, that the heroic words spoken by Leonidas, made each bosom glow with a double portion of Spartan fire. In all the Scottish lines, there was not a man—the meanest Gillie—that saw the battle-axe of Bruce descend on the head of the English Knight, who was not, from that moment, an invincible hero. No thought of defeat after that. It might, or might not be wise in the leader of an army at such a crisis thus to expose himself, yet all the Scottish host must have felt through that short summer's night, that the crash of that battle-axe had decided the fate of the field of Bannockburn. How mysteriously does man influence his fellow-men; by a single word or act he may enoble, or he may debase multitudes.

You see, that on the whole, I think courage a valuable quality in such a world as ours. But then, gentlemen, it must be *calm, manly, rational and virtuous;* it must indeed be like charity, "capable of bearing long and of being kind." It must be the courage that can face danger when it comes, but never courts it; the courage that never boasts of its deeds, but is amply satisfied when injustice is repressed and misery alleviated. He that has this courage is too just to trample on the weak, and too brave to injure any creature. The truly courageous is no bully among his companions, but a peaceful, kind-hearted and genial man. It were, however, to take a narrow and mistaken view of the courage I recommend—were you to suppose that it only finds a suitable field when in conflict with the wickedness of men. It may not be questioned, that it is often as strikingly exemplified in the conflicts which the scientific enquirer has to go through in overcoming those obstacles in nature, which lie in the way of his researches. The courage displayed by Franklin in his first journey to the Polar regions, and no doubt also *in his last,* as well as by Parke in Africa, was equal to anything ever shewn by the bravest soldier. And who can think of Columbus going forth on that strange voyage of his, with these three poor Barks, without feeling convinced that there was not in all Europe a braver soul than that Genoese mariner. But, indeed, the courage of many travellers and navigators fills one with admiration; nor is this lessened when we reflect that these

men bravely encountered the greatest dangers, that human knowledge might be increased, and the domain of science and civilization widened. The ancients *deified* courage in one of its forms. Now, while we look with horror at the impiety of this, and with sorrow at its consequences, yet, let us never fail to regard true courage *in all its forms*, and in all its beneficial labours, with that sincere and rational respect which is due to one of God's precious gifts.

But it is now time to direct your attention more especially to MORAL COURAGE, which is really the topic I am anxious to explain and press home on your consideration.

If moral courage may be, under peculiar circumstances, modified slightly, by physical causes, it is nevertheless plain that it depends chiefly for its strength and efficient action on the condition of the mind; for, very plainly, the courage that enables a man to advance through great difficulties and trials on the path of duty, or to stand firmly and calmly at his post in the midst of dangers, must draw its strength from some of the highest principles of heaven, and deepest feelings of the human breast. Under the impulse of some strong passion, the ignorant or vicious may perform, occasionally, deeds of extraordinary daring, and even manifest wonderful self-denial; but it is only the man whose mind is enlightened by true wisdom, and whose conscience is influenced by divine principles, that can manifest a consistent and lofty moral heroism. Such a man is a true moral hero, because the champion of what his conscience tells him *is the right thing;* hence, he is emphatically the soldier of that God who is the King of righteousness.

You need to ponder it well, gentlemen, that by your thoughts, words and deeds, you are ever fighting on the side of right, under the God of light, order and justice: or, on the side of wrong, under the Prince of Darkness. The man of moral courage is the man "who fights the good fight of faith." Moral cowards are traitors to the best interests of their fellow-men, and little as they think of it, false to their own highest interest, and what is comprehensive of all, they are traitors to God. To triumph in the warfare against wrong, is to be victorious on the side of right.

I do not affirm, that either extensive information or high mental accomplishments are indispensible to moral courage—yet, for this, there must at least be some measure of that knowledge which constitutes the elementary truths

of a vigorous faith; as far as the mind possesses this, the conscience can draw nourishment from it for moral courage. The heroes that the world stands so much in need of, are such as at all perils, will strive to beat down and utterly destroy moral wrongs, and at all hazards, will struggle to sustain moral rights. Is not this indeed, man's great battle in life? Nay, rightly considered, does it not involve the whole conflict between heaven with its justice and love on the one hand—and hell with its injustice and misery on the other? But then to fight this battle *wisely and well*, men must know what these rights are, to which I have referred. It is a melancholy reflection; that moral Quixotes in what department soever they labor to correct wrongs, will only be laughing-stocks to the wise, and in the end make "confusion worse confounded."

All rights are either personal or social, or are the rights of God, which plainly take in all. A thing is a wrong, just because opposed to one or other of these rights; or to express it more definitely, that is a wrong and ought to be resisted—which is opposed to the perfections of God, or His law. You perceive, then, that the moral hero is really struggling to sustain all the claims of the government of God in its principles and operations. He feels that to do this, no sacrifice can be too great, nor can it ever be inappropriate. He knows, that as a creature, he is not his own but God's; and as a redeemed creature, he feels himself powerfully constrained to consecrate all that he has to the honour and service of his God. Hence, he who understands the rights that God has in him, and the rights which God by promise has given him, will be ready to do, or bear whatever his heavenly Father requires of him. The mercy of God *in all its aspects*, furnishes the most powerful motives to redeemed men, to be devotedly on the side of heaven. If a man sees clearly his relations to God, and the gracious relations of God to him, he must feel it to be the height of injustice to do what is wrong. For the wrong thing done by man, is ever a violation of some right of God. The principle I wish to establish, thus acquires an intense significancy; inasmuch, as on the ground we take, no man can be a moral hero, who has not a clear and profound faith *in all the claims of justice*. But these claims, steadily and sternly commanding the assent of the understanding, and

the homage of the heart and conscience,—and in that man there is a never-failing element for moral courage.

The moral coward *is essentially unjust* and dishonest; unjust to God, and then dishonest to his fellow-men. Let no one wonder that a man has become utterly hollow, and is the creature of mere pretences, who has played falsely with the sacred claims of justice. Oh, my young friends, it is a fearful thing to be unjust. A man under the influence of some dominant appetite or passion, may fall sadly; yet, despair not of that man, if he retains something like a clear view of the claims of justice, and trembles when these claims are rung in his ears. But, alas! when conscience gets so debauched as to what is just, that a man "calls light darkness, and darkness light," then it may be feared that the very foundations of his moral sentiments are all out of joint—are all broken up. In a word, the man of moral courage, must in the fullest sense be a just and honest man. This sense of justice is the first element of his strength.

But, although a sense of justice is indispensable, it is not the sole quality that makes up moral courage. Indeed, this, when fully developed, may be regarded as *a sort of general out come* of many virtues and graces. And hence, I would remark, that in addition to unbending honesty of purpose, there must be *great reverence for the government and laws of God*, and for all that is good in these sacred and civil institutions which God has given to man. Out of this comes the heroism that makes men famous as patriots in the cause of liberty; but more famous still as martyrs in the cause of divine truth. The false is ever at work. And I will not affirm, that that God, "who can bring good out of evil, and make the wrath of man to praise Him," has never brought good out of spurious patriotism, or psendo-martyrdoms. Yet it is plain, that the moral courage which has been directly, and in the highest degree beneficial to the world and the church, is that which has sprung from a pure reverence for truth. It is thus that the simple reverence which many Christian martyrs have shewn for what their conscience told them was truth, secures our highest admiration. It has happened not seldom, that these noble witnesses could not defend with logical skill the testimony which they gave. But, although, they could not argue with the art of the dialectitian, yet they could die with a

bravery becoming God's witnesses for truths, which they believed. This they could do well; other things they could not do so well. But of all things, that of equivocating was the one which they could by no possibility do. O! it is grand to contemplate these simple men and women with the Boot, Thumbkins, and gibbet before them, standing with sealed lips, when *a single equivocation* would have saved them from torture and death. Their enemies called this obstinacy. Angels must have called it the sublime of moral heroism, and when they returned to heaven would rejoice to proclaim, that there were yet on earth souls faithful to the God of truth. And who can estimate the value to men of the lesson given by this undaunted adherence to truth? It may have wonderfully influenced the whole mind of a people; and I should be loath to think the effect of the lesson will ever wholly cease. No one can rise from the perusal of the martyrologies of France, Great Britain, or the Netherlands, and then utter equivocations without feeling the bitterest shame, or if he cannot feel shame, he may well tremble, lest he may have reached that point at which a man can desperately trifle with the claims of truth without a blush. The legacy which martyrs for truth have left to the world, has far more in it than at first sight we are apt to suppose.

Is it not, indeed, this simple reverence for truth, as well as a profound reverence for the great principles of heaven, that gives to the death of the patriot or martyr, such precious meaning and real majesty? These men are the true witnesses for God; but when they witness even to death, there is no warning which their testimony more distinctly announces than this,—that when man loses his hold on truth, he loses all right and friendly communion with God, and becomes the sport and victim of every pernicious error. To lose fellowship with God, is to lose all. But he who takes this view, cannot but revere the Author of all truth; he feels that in its relation to God, and also from its relation to man, divine truth is worthy of any sacrifice he can make for its sake; he knows well, that were God's truth to perish, there would no longer be anything worth living for, for then all would be confusion and misery. Nor should this view be taken merely in reference to great political or religious truths, but should be held as to truth in all its forms. There are minor truths, but no one is mean or valueless—the very least should be regarded as

sacred, as the very least *is a link* that connects our minds in one mode or other with God, as the God of nature, or of grace. No one will deny the correctness of this view; and assuredly, were it held as it ought, and the reverence for truth felt, which it should inspire, no man would be capable of the cowardice of uttering an equivocation. Equivocators and liars are base moral cowards, just because they do not revere the Fountain of Truth, nor reverence the rays that emanate from that Fountain. It were, indeed, well that the liar should know that ere he attempts to blind others, he has himself become fatally blind to the beauty and grandeur of truth.

But to the highest forms of moral courage there must also be *pure and ardent love.* Without this, in a world of folly and sin, your sense of justice might tend but to produce a cold severity, which would, to a sad extent, unfit you for being the patient and tender benefactors of the thoughtless, and the ungrateful in their wretchedness. It is easy, on many accounts, for a man animated merely by a high sense of justice, to make sacrifices for the wise and the grateful, but nothing, save a heavenly love, will induce a man to toil and suffer, for the vicious and unthankful. But these are the very persons who stand most in need of help, and for whose elevation the greatest sacrifices are needed. The toils, sufferings, and self-denying efforts of true patriots—such as Cromwell and William the Third—in striving to save a people from slavery, amidst the folly and selfish ingratitude with which they had to contend, give a beautiful illustration of the power of benevolence for communicating peculiar strength and grace to moral courage. Yet, the power of love, is far more needful to the successful efforts of the man, who labors to give a spiritual elevation to barbarous tribes in heathen lands, or the more barbarous hordes, who although within the pale of civilization, are yet living "without God and without hope in the world." No men stand more in need of moral courage than Christian Missionaries, and to their honor, be it said, none have given more splendid manifestations of it than they.—That all true missionaries have a high sense of justice, honesty of purpose, and reverence for truth, cannot be questioned; they require these qualities in no ordinary degree—and yet, but for their *ardent love to the Saviour* and the souls of men, they would never have the courage that is

needful to toil patiently amidst great difficulties, or die triumphantly for the furtherance of their work. Great is the power of love; man or angel without it were powerless for good. Select the noblest achievments, whether in the Senate Hall, the battle field, at the stake, in the hovels of guilt and misery, or in the domestic circle, where a great heart has had to struggle unseen with some sore calamity, and should you analyze all the elements that gave strength to the wonderful bravery of soul in the statesman, the warrior, the missionary, the martyr, or the noble martyr wife or child, you would find that the main element of that great strength was the love "that many waters cannot quench;—the charity that hopeth all things, and believeth all things."

Brave men, we have said, are never cruel; but the soul, to possess the highest moral courage, must be deeply imbued with the purest love. Indeed, without this, your resolution to achieve something good for the thoughtless and the wicked, will either evaporate in a short-lived burst of enthusiastic effort, or be soured into disgust and misanthrophy. High talents without love, will only make you selfishly brave, or expertly cunning. It is the loving heart that feels wisely, as it is the loving heart alone that will make sacrifices for others.

Oh! gentlemen, I cannot now speak as I could wish of that grandest manifestation of moral courage, which the universe has ever witnessed. And yet, was not the Saviour of men sublimely heroic in going through His mighty work? He saw all its difficulties, yet He set His face as a flint to the work; His declaration was,—"The cup which the Father hath given me to drink, shall I not drink it." We know His divine power was infinite, and we can hardly form any conception how great His human powers were, from their near and mysterious union to the divine. Yet, who will say that by these powers alone, He would have been fit for the work of redemption, or indeed, that He ever would have undertaken it, but for the power of love; "For the joy that was set before Him, He endured the cross." Was it not love that gave to this joy its peculiar force and meaning. Assuredly love to the Father and love to the souls of men, afforded to "the man of sorrows," the chief motive for all His self-denial and all His sufferings. The Saviour must be your example in cultivating every virtue and ev-

ery grace. But the truth of this is peculiarly apparent in reference to moral courage. If you would know what the principles essential to this in its highest forms are, study the lessons of Jesus; if you would learn what the motives are that yield the largest amount of power to the soul for moral acts, look at the motives which influenced the mind of Jesus;—and if you would see moral courage producing its most precious fruits for the unworthy and the wretched, study the work and character of Him who went about doing good, "and who, when reviled, reviled not again," but still went on doing good. Oh, it was just because Emanuel loved as no one else ever loved, that He could thus labour and suffer. It admits of no question, that the higher your virtues and graces are, and the purer your motives, so just altogether the better is your condition of mind for self-denial, and those sacrifices which adherence to the path of duty may require.

And this leads me to remark next, *that a good conscience*—good in every sense, will be found indispensable to moral courage.

The sentiment of the poet is indeed true: "'Tis conscience that makes cowards of us all." Out of an ill conscience all sorts of cowardice will spring. On the other hand, all heroisms are strengthened by a good conscience. The man who hears the voice of God through conscience commanding him, and who is conscious that the All-seeing eye is on him, and who feels that there is an eternal heaven or an eternal hell in the question of every moral act, will do bravely, or endure bravely, whatever God requires of him in the path of duty. Conscience enlightened by God's truth forbidding this, or requiring that, puts to flight at once all sophisms, and brings the soul with simple directness to meet the claims of duty. I can not help thinking, that moral cowardice gives you in general, the diagnosis of a man's conscience. The cunning man, with his artful expediencies, and his heartless and selfish prudences, is but little aware how much of his miserable success is attributable to the suppleness of his conscience. It must be confessed, that were the battle of life to be fought and won in a day, and were its highest trophies wealth, ease and honour, the man of sturdy honesty of conscience, might well envy the success with which these *Artful Dodgers* wriggle themselves out of difficulties, or by the help of simpering and soft-sawder,

quietly slide on to their desired object. But the battle of life is not won in a day, and these are not the trophies—to gain which, an immortal soul should stake all. Nor should it be overlooked, that the moral coward, with his shifts and expediencies, is often in the long run fairly beaten by the man of simplicity of motive, and bold honesty of purpose. But be that as it may, it is a solemn truth, that the success of moral cowards by the arts of a selfish prudence, is really a very fearful defeat; such arts waste conscience,—but no man can waste anything more precious than that. And as this process of waste goes on, it is sad to consider, that he who is thus trifling with his conscience, is every day becoming a weaker and a worse man. Fear is a very debasing passion; but fears that will enfeeble the whole mind, must arise from a conscience abused. He who fears less to offend God and wound his conscience, than he fears to displease his fellow-men, and sacrifice his own selfish ends, will have fears enough; but the righteous man, who "keeps a conscience void of offence towards God and towards his fellow-men," is bold as a lion. And why not? The difference betwixt him and the man who is dishonestly trifling with conscience, is unspeakably great. The selfish man of expediency is bold, while he stands on the strong side, with hopes of profit, no danger of sacrifices and the voice of applause sounding in his ears; but the moment he apprehends that his stand for what is simply right will place him in the minority, or endanger his fame, wealth, or ease, then will he strive to find expedients to satisfy himself, that for the present it is just as well to let things go as they may, and that prudence "is the better part of valour." Prudence!—Speak against prudence? God forbid. It is not only a virtue, but without it no virtue can be safe, no talents useful. If the young want it, they are in constant peril; if the old want it, their case is hopeless. Yet, woe be to the man whose prudence is never so thoroughly in requisition, as when schemes are to be devised to silence the plain dictates of conscience. This is not the prudence of great and wise minds, but the cunning of little, sharp and unprincipled men. It is, indeed, the common folly which is seen every day—snatching at trifles because present, and giving up what is great because remote.

And now, you see plainly *that it is faith uniting the soul to the great truths of God*, that gives to man strength for

going forward in duty and for standing firmly in the hour of trial. The Bible speaks of faith under the figures of an anchor and a shield—both are, indeed, very significant—for he who has true faith has views of duty, obligations and motives, which hold him fast to principles and enable him to resist temptations to violate his conscience, altogether different from what that man has who is guided chiefly by a selfish prudence and the maxims of a worldly expediency. Self-interest, managing its own concerns shrewdly as it thinks, never dreams that it has only an eye for trifles, and is utterly blind to all that is great. The thoroughly selfish man is his own greatest enemy; but the eye of faith looking at the real, the distant and the vast, enables a man to fasten on what are at once his own highest interests, as well as the interests of others. Faith, indeed, shuts a man up simply to do the will of God, and in this simplicity of motive lies its marvellous strength. To him whose chief end is the approbation of his God, the applause of his fellow-men must be a very small affair. Whether he shall have their friendship, or encounter their hatred in the path of duty, is but little to him whose soul is inflamed with the desire of having the friendship of God. Indeed, on the whole, how little in his eyes must appear the loss of all earthly pleasure, or the things that minister to it, who firmly believes that for those who overcome, a crown of glory and a kingdom that fadeth not away, are prepared in the heavens. Nor will the faith of this cause a man to disregard the fact, that those who are true to God will never be wholly without the approbation of wise and good men.—The desire, indeed, of the approbation and love of such, is natural to the highest order of minds, and is not a little consoling even to the most powerful. This is a source of strength to upright men; in fact, they are the only men who can honestly appropriate and safely use the applause of their fellow-creatures. Nor is it fancy to suppose that such, especially in arduous duties and heavy trials, have the approval of creatures of a higher order than man. Do not angels look down with applauding delight on him, who from pure motives, is bravely performing the task assigned him by his God? Are not many of the acts of self-denial, or noble daring in what is good, that find no record on earth, joyfully noted by this unseen "cloud of witnesses?" One would fain think so.

But faith can realize more than this, and so yield strength for moral courage. The man of faith knows he is ever performing his part in the presence of the Omniscient, gracious and just God, and that this infinitely great and glorious Being looks on, not merely with the eye of a supreme ruler, but with the benignity of a loving father. What restraints from evil,—what holy impulses to good must spring from this? He who can say, "the Lord of Hosts is on my side," can add, "I will not be afraid what man can do unto me," and he who can say, "the Lord is my portion," will not sacrifice his conscience to save his property or fame. This faith has been in all ages the secret of that wonderful power by which men have gone heroically through arduous duties, or borne heavy trials. He that hath it will be true to his conscience, and self-denying and diligent in duty, when no human eye sees, and no voice applauds. And if, unhappily, through sudden temptation, he does what is mean or wicked, he needs no finger of human scorn to awaken in him remorse and shame. It is enough that the holy God hath seen him do what is wrong. For him, it is enough that the great witness above saw him, and that he carries in his bosom another witness, that honestly condemns him. I do very much wish that I could press this one lesson home on your heart;—*that a strong faith acting on a good conscience is the chief means of moral courage.* The man who has this will not treat with scorn or neglect, the approval or censure of the world, but neither will he be hampered or guided as to his moral acts by the enquiries;—what will men think or say if I do this, or what will be its effects on my ease or my prospects in life? What does God require? What does conscience approve? Yes, this and not what men will think or say, must decide as to the course to be taken in duty, or the position to be kept, be the consequences what they may, as to a man's personal gratifications. The conclusion then at which we arrive is,—that he who has little moral courage, has but a feeble hold on great principles; a dim perception of justice, little love, weak faith, and a rickety conscience. That such men should, nevertheless, hold a respectable place in the world is a sad proof how much they have had to do with the fashioning of its opinions.

But, gentlemen, there are occasions when it will be found that a higher order of courage is necessary *to turn*

back than to go forward. Men often go forward, not so much under the influence of principles well defined and firmly embraced, as from the force of pride, and by the help of "the sweet voices" of the majority; but to retrace your steps when justice demands that this should be done, requires the power of genuine humility, and the aid of a faithful conscience. If men were infallible, the moral courage necessary to turn back would never be needed. But I do not need to tell you that the wisest may err. Men of great and varied excellence may fall into erroneous opinions for a time, or cherish false and uncharitable impressions as to certain of their fellow-men. Nor is this all.—If they are persons of influence, they may lead others not only into speculative error, but into very hurtful courses. But cooler reflection and better information may, in time, enable the wise, but mistaken man, to see his errors. Now comes the pinch. Shall he frankly own them, and strive to correct them: or, because he has committed himself to the wrong side, shall he still adhere to it? Alas! what a deal of falsehood, meanness, and all sorts of iniquity does that phrase,—*committed to his party, or to certain opinions*, cover. It is right for a man to adhere staunchly to his party and to his opinions, but he must do this no farther than truth warrants. Properly speaking, a man should be committed to nothing but to truth; to adhere consistently to this is wisdom and goodness: but to adhere to error, because once embraced, is folly and wickedness. Who can, indeed, measure the wickedness of the man who persists in error, that he sees or even suspects, and still leads multitudes on in a wrong course, rather than frankly own that at first he misled them through misapprehensions. It may not be easy for such a man to get others to retrace their steps, but the *more difficult part* is, first of all to turn back himself:—in a word frankly to own that he has been in error.

And yet, when this is done, how grand and beautiful does it appear as a moral act. Is it not grand to hear a man humbly, yet boldly and fearlessly confess his ignorance, errors, uncharitableness, or false conclusions. He that can do this honestly and meekly, is no ordinary man. When ye have witnessed it, does not the remembrance of it stick to you? With what admiration would you regard that youth, who with moistened eye and tremulous limbs, would go up to the companion whom he had misapprehended and

misrepresented, and frankly confess his error and his fault. If you should ever, in some trying hour, specially need the help of a friend, cleave, if you can, to the arm of that man. He that is not afraid thus to go back on self, to correct what is wrong, will not be afraid to go forward with you in what is right. It is a pity that this form of moral courage should awaken so much of wonder from its mere rarity, for truly, occasions are not wanting for it. And my young friends, I beseech you by all that is noble in sentiment, generous in feeling, and sacred in conscience, cherish the manly, honest and christian integrity, which will enable you to confess frankly any fault in conduct, or error of opinion. Truly I think if you have any conscience or honour, the applause of the world for going forward, when your secret thoughts tell you *that you should turn back*, and lead others back, must be a kind of irony peculiarly bitter. It were amusing, and in many ways not a little instructive to know, what some men in their hours of retirement have thought of the applause which greeted them in public, for moral courage to which they knew they had no claim. It must be curious to see how these persons look at their laurels in their bed-room of a morning.

I am very sure, in what I have said, I have not overrated the importance of moral courage. Tried by results it is hardly possible to over-estimate its value. I appeal to your knowledge of history, if I am not right when I say, that this has been a prominent feature in the character of every man, who has done much to establish truth and enlarge the boundaries of human liberty and happiness? Many of those who have done nobly in the *warfare of right against wrong*, wanted many things, the possession of which would have added not a little to the beauty and completeness of their character. *But not one of them wanted moral courage;* they all excelled in this. It was, indeed, by means of this, "that they waxed valiant in fight,—turned to flight the armies of the aliens." "Wrought righteousness, quenched the violence of fire, and stopped the mouths of lions."

But whatever may have been the field of action of moral heroes, they should be held in lasting remembrance.—That they did not seek earthly fame, is no reason why they should not have the admiration and love of all men. Due admiration for such, has the happiest effects on your own

minds. No rightly constituted mind can think of the toils, self-denial and sufferings of the great Apostle of the Gentiles, while striving to deliver the world from deadly errors, and lead men to a knowledge of the truth, without being elevated and delighted by the majesty of his character. The same emotions, although in a lower degree, are experienced whenever you contemplate a mind of like qualities labouring for the same god-like ends. There are no portraits from history, so pregnant with instruction for the young, as the representations of those patriots, who, forgetful of self, bravely sacrificed their personal interests for the good of their country; or of those Christian martyrs, "who counted not their life dear" if they could give a full testimony to the truth of the gospel. When the Roman people crowded, as they often did, to the amphitheatre, to see the early Christians die a cruel death, rather than utter one word against the truth, they understood but little of what they saw; but least of all, could they understand the courage of these men. No veteran that ever followed the standards of Rome, possessed a courage like to that which Christianity gave as a new thing to the world. For these soldiers of the cross had not only learned how to die bravely, but in the midst of hatred and scorn, to die meekly, and with love to their enemies burning in their bosom. This was moral courage in one of its grandest forms, and those who have thus witnessed for the truth, in what land or under what circumstances soever, were assuredly true moral heroes. Nor were they defeated as their enemies thought. Such men with their cause and their leader, could not be defeated. They triumphed. Yes, and their triumphal chariot, often one of fire, and kindled by wicked hands was watched over by angels until they reached that world where crowns of glory and palms of victory awaited them.

And yet, of moral courage men can judge but imperfectly. So much depends on motives, which we but partially comprehend, and then, not seldom, its sorest labours have been performed, and its greatest triumphs won, in those obscure corners of life of which history says nothing. We may safely conclude, that in the present life we know but little of many of the wonderful victories of moral courage. Hence, not till the muster roll is made up in heaven will it be known for certain, who were the bravest for the glory of God, and who toiled with the greatest patience,

perseverance, self-denial and purity of motives in the path of duty. In this, that saying may have peculiar meaning, —"The last shall be first, and the first last."

But in urging on you the importance of moral courage you will miss the main lesson that I wish to teach if you fancy it is only required for great occasions and high places. There are, no doubt, situations in which it is peculiarly needful, as in these the moral coward is sure to do unspeakable mischief. No tongue can utter the mischief which must spring from moral cowardice in *statesmen, high judicial persons, or in ministers of religion.* The wisest cannot weigh with accuracy the effects of moral cowardice. Yet it may be fairly questioned, whether open villany has done greater harm to the best interests of society, than moral cowardice, when it has played falsely with the weighty claims of great trusts. For instance, how often have persons, utterly incompetent, been appointed to the most responsible situations, rather than displease friends, or offend partizans? History records instances of thousands perishing, and even great nations brought to the brink of destruction by the appointment of incompetent persons to places of great trust. Now this evil is not less dreadful, although not so apparent in its immediate results, when the incompetent are appointed to be the moral and spiritual guide of their fellow-men. Large communities have in this way, for generations, been grievously injured. We see but dimly the connection here betwixt cause and effect, or to what extent the cause may reach in producing its effects. Yet no one can fail to see that there is heinous wickedness in appointing a man to such a post, with neither intellectual nor spiritual fitness for the task. Let me be understood. A man applies for *ecclesiastical qualification,* or for *induction* into the work of the gospel ministry. Now, if those in whose hands the power is placed of judging, see his unfitness, yet declare him competent,—how fearfully do they trifle with a most solemn duty. These men do not act in opposition to their understanding, but to their conscience. Plainly they ought to have set aside the applicant. They needed not "the power of discerning spirits" to know that the man was unfit to have the care of immortal souls. But then, to have been honest would have hurt the feelings of the young man, displeased his friends, or exposed themselves to some loss or uneasiness, and on the whole,

they concluded it best to give their assent. Well, in this way, their work was done. But who can tell when the no-work of the incompetent man shall be done. He went into the vineyard not to work, but to destroy the work of others, and to be a pitiable trifler with the spiritual and eternal interests of men. I do not affirm, that in such cases, direct wickedness is intended, *The claims of duty* are simply disregarded from some base, selfish motive, or possibly from a mere softness of disposition, which shrinks from displeasing a friend, or the friends of a friend. Men call this kindness. Alas! if the whole business were fairly looked at, it would be seen to be on all hands, the height of cruelty. All kindness that works at cross purposes with justice, is cruelty in disguise, and withal a very terrible sort of it.

But now the cure for this, and much evil of a like sort is simply a higher order of moral courage. Let there be such a profound regard for what is right, as God declares it to you through conscience, that neither the fear of man, nor the favor of man, shall drive you one hair's breadth from the path of duty. Would it not, indeed, be a changed world if all men, or even a goodly number, were to act thus. Pray to God for an increase of moral courage in all, but especially in those in whose hands are placed the great civil and religious interests of the world.

It is quite probable, that not a few of you, may, in future, have divers of these high trusts committed to you. I implore you to employ these talents which may be put into your hands, with a stern regard to the simple claims of justice, conscience and duty.

If Law is to be your vocation, and the social and civil affairs of men the objects that are to engage your attention in future life, let such a high moral honesty characterize your whole deportment as shall give form and complexion to all your acts. That country were indeed blessed, that could boast a race of moral heroes in its statesmen and lawyers.

Nor should it be supposed that moral courage is of small moment to *the Medical man*. Often, indeed, must he courageously adhere to the path of duty, even when his own life is in peril. Still, oftener, must he stick determinately to what is duty, in spite of whim, ignorance, or caprice, or he will put the life of his patient in peril. If the

Medical man must always be tender, it must be the tenderness of a bold fearless man. Nor dare I omit to state, although but in a hint, that his moral courage, as well as his prudence may be sorely tried when he finds it his duty to tell his patient that he has no farther help to give, and that the great Physician of souls must now be looked to for healing.

After what has been said it is scarceful needful to add that a *Minister of the Gospel* without moral courage is a very despicable and dangerous man. He that cannot be bold for the truth, bold for the honour of his Master, and bold in "plucking brands from the burning," is very unfit for the sacred office. He may have learning to command respect and refinement, to please persons of taste: but if he does not possess moral courage, to proclaim fearlessly the danger of sinners, and to announce fully the whole truth of God, be it ever so offensive to men, he will sadly fail in his work. He is, indeed, a workman that should be ashamed "who handles the Word of God deceitfully," and who through, unfaithfulness, leaves souls in "the bonds of inquity."

Yet, it is not merely in these high places of peculiar responsibility that moral courage is required. No man in the lowest station can be safe without it. The peasant and mechanic, not less than the Statesman or Clergyman, must possess a profound reverence for truth and the claims of duty, or from the temptations to which they are daily exposed, they will fall into sin. I assume, what no one will deny, that much base equivocation, as well as direct lying, may be traced to moral cowardice. Were men bold for the simple truth, and did they give a ready ear to the slightest whisper of conscience, their yea would emphatically be yea, and their nay, nay. What tongue can utter the dreadful consequences of moral cowardice in the *witness box*, or still more in the *jury box*. It is plain, if either witnesses or jurors think more of personal consequences from what they are to say, than of what truth and law require at their hands, the most horrible injustice may be done to individuals or society. For the support of our civil and judicial institutions, much is necessary; but men are apt to forget in thinking of other requisites, that an unbending honesty is the foundation of the whole. Apart from the guilt brought on his own soul, the cowardly equivocator little thinks how fatal his conduct

would be to the most sacred institutions of the land, were it to become general. He that is a moral coward is in special danger of becoming a liar. But the liar is not only the basest, but the most pernicious of men.

But there is another view of our subject which has a peculiar claim on your attention. If you are to carry moral courage with you into active life, you *must cultivate it now.* I do not presume to say what the grace of God, and the discipline of circumstances may in future do for a lad who is passing through College, with the well marked traits of moral cowardice deepening in his character; yet, surely the promise is not great for his future course. It ought, assuredly, to be our aim, not merely to make you scholars, but to educate you thoroughly. But we would feel that we were doing this very imperfectly, were we not to labor with our whole heart to train you to be morally brave. For it is fixed in my soul, that without moral courage, no amount of learning or intellectual improvement can ever make you great or useful in the world. The learning that but sharpens the wits of an unprincipled man, only makes him more wicked, or more mischievous.

But, my young friends, you need moral courage for immediate use. Many of you have lately left the parental roof. Not a few, I trust, have carried thence much godly counsel, and have been sent forth with many earnest prayers. These are, indeed, precious means for future well-being. Yet, I entreat you to beware, lest these and other means may be all neutralized by the influence of godless companions. I do not know that there are any vicious young men attending this institution; yet, where so many are together, it is not uncharitable to suppose that there may be some whose example it would be dangerous to imitate. If there be such, let the virtuous be upon their guard against this ill influence. Friendships formed at College have much to do in giving color to a man's future life.—I need not say, if good companionship be unspeakably beneficial, wicked companionship is exceedingly injurious.—This, indeed, may insidiously gain such an influence over even a youth of virtuous principles, as gradually to undermine them. In most cases this is not done suddenly, nor without frequent resistance. The well instructed youth sees danger in the allurements to vicious courses, and for a time struggles against them. He cannot, at once, forget

the counsels and prayers of the parental hearth. He shudders at the thought of doing what would grieve kind hearts, and blast the pure and lofty hopes of friends. But then, he has daily to encounter the vitiating influence of some wicked companion, aided, it may be, by the fascination of manners, and the charms of friendship. He trembles, he loathes, he hates,—does all things but one,—he does not utter the emphatic NO when tempted. He dreads the temptation, fears the sin, but fears still more to offend the tempter. He cannot say no, or cannot say it with that boldness of front and firmness of conscience which the occasion demands. Ah! me, how many noble souls have been ruined just for want of the *stern no* at the right moment. Yes, it is true, that the soul that falls before temptation from a wicked companion, may lack much needful to strengthen it, and may be sadly biassed by much corruption within; yet, it cannot be questioned that the want of moral courage, to resist the first allurements to evil was the most grievous want of all.

Young gentlemen, hear me,—as you value your peace, honor, usefulness and eternal welfare,—hear me; *at once*, and with unshrinking boldness resist every allurement that would draw you aside from the path of duty. *In a moment*, break the connection of any companionship that has but the appearance of drawing you into sin. Friends,—no, it is a delusion and a lie, they are not your friends who would break up the friendship betwixt God and your soul. This friendship of the world is death. Resolutely set your face against being ensnared by it. "Resist the devil and he will flee from you." But then to be laughed at, and sneered at, "Aye, there's the rub." For how many have been cowed by a laugh into sin, and turned from the path of duty by a sneer? He who is such a coward—and coward he is,—as to tremble at the sneer of wicked companions, is liable to be befooled into any evil course. When vicious persons of energy and cunning discover this weakness, they can play with their victim as they choose. Nor should it be matter of little regret, that men of amiable complacency and sweetness of disposition, even with good principles, are peculiarly exposed to the arts of such seducers. To meet these, I would not have you cherish mulish stubbornness, but conscientious firmness of principle. Many a disastrous career of vice, could it be traced to its source, would be found to

have sprung from the want of moral courage at the critical moment. What begins in moral cowardice may end in deep criminality. What begins in treason to God, may end in open rebellion against Him.

But here, it is specially needful that I guard you against *misnaming things.* This is, indeed, a sore evil, and very common in our times. To call hellish vices by the names of heavenly virtues, cannot but lead to the most frightful confusion of ideas, and the most ruinous effects on conduct.

A barefaced impudence is occasionally mistaken for moral courage. That the man who will boldly say anything, without any consideration of time or circumstances, should fancy himself bold for the truth needs be no matter of wonder, inasmuch, as he is generally as deficient in prudence and common sense, as in delicacy of feeling. He recklessly utters whatsoever the prevailing passion prompts, with as little regard to the feelings of others, as to the interests of truth. Such a man is not the resolute champion of truth and right, but is, in fact, the slave of pride and ill-temper. Like all braggarts, he is bold where there is no danger, but the most arrant coward where there is. Such a man is far enough from being a moral hero. True moral courage deals not in loud pretences, but is modest in its professions, and ever sensitively delicate to the feelings of others. "It never boasteth of itself." It is true, in denouncing complacent wickedness, or inveterate folly, it may have "to speak roundly," but there will be no bluster about self.—As educated men, with some refinement of manners, you are not likely to fall into this vicious folly, or mistake it for moral courage. It has neither its wisdom, dignity nor calmness.

But self-conceit, calm, circumspect, prim, and even bland, is much more likely to be mistaken for moral courage, and is far more pernicious to its possessor than the bold folly which I have been censuring. To have a true appreciation of your own talents, is no small qualification for usefulness in life. The false modesty that underrates attainments, may paralyze very excellent powers. Yet, the opposite extreme of overrating, is far more common, and far more hurtful. An oppressive modesty is apt to see too much greatness in others; overweening conceit sees nothing great out of self. The self-conceited man cannot advance, *for he*

never looks up ; never looks above himself—never sees anything to admire or love, but what is in self, or a reflection of self. If this be adverse to intellect in its higher developements, it is still more adverse to the moral health of the bosom. The intense vanity from which this springs, deeply vitiates all that is pure, noble and generous in the heart and conscience. The self-conceited person has seldom intellectual greatness to command respect, and never those qualities of heart that secure love and esteem. In the eyes of all right thinking men, he is an exceedingly poor creature, and whenever he happens to possess any power, is to the last degree troublesome and mischievous. He is, indeed, the one "who is wiser in his own conceit, than seven men that can render a reason." Now, although the elements of moral courage are wholly wanting in the self-conceited ; yet, he is almost sure to fancy himself possessed in no ordinary degree of the thing. His readiness to assume any undertaking, his pertinacious adherence to his own opinion, in opposition to the reasoning of wise men, and his entire complacency in his own conclusions on the most difficult subjects, not to speak of his supreme contempt for the judgment of others, must have a natural tendency to beget in him the notion that he is possessed of singular decision of character, of great firmness of purpose, and of unbending adherence to the dictates of conscience. The self-conceited man is, in his own eyes, a hero, and when he happens to suffer for his conceit, *he fancies himself a martyr.* Would to God that such men would condescend to ask, whether the path which they pertinaciously pursue, be that of duty, or merely their own way which blind self-willedness chooses to take. Whether their adherance to what they call great principles be not the adherence of a vain mind to its own fancies; and if their firmness, for what they call conviction, be ought else than the stubbornness of pride. Like many others, the self-conceited man if he would mend, must begin by throwing away much ; and first of all, he should throw away the notion that he is a man of moral courage. On the whole, not much can be made of him. But surely it were a vain attempt to try to make a moral hero out of a piece of foolish presumption and stubborn conceit. No, verily, this is not the greatness that can save the world. Young men, be not deceived, he that goes to the devil for qualities to make him great, is nearly as far

from the mark as if he went for lessons to make him good. Conceit gives strength to nothing that is valuable, and, assuredly, affords no strength to moral courage, nor should it be mistaken for it. In the misnaming of things, it is hardly possible to conceive any form of the mischief greater than that which is sometimes seen in the matter to which I have referred.

But I must have done. Our hope is, that you will acquire within these walls such lessons and training as may make you morally brave in fighting the battles *of right against wrong*, and may enable you manfully to overcome the difficulties which you may meet with in life. A College education should aim at giving such a thorough intellectual training and moral culture, as may in the best sense qualify young men for discharging, with ability and fidelity, the important duties to which they may be appointed. But, without moral courage, you will find yourselves but ill prepared for any duty, and for some trusts to the last degree incompetent. For all the important duties in life, you will require energy of character, vigor of intellect, purity of conscience, singleness of aim, and great boldness for truth. Endeavor now to cultivate all these qualities.—Dread everything morally base. "Abhor that which is evil; cleave to that which is good." Never breathe the slightest falsehood, and under no pretence utter the least equivocation. And, oh! never play those tricks with conscience which will make you blush on your pillow; but, which if indulged in, will sear conscience, and harden you beyond shame. Be every way brave, open and ingenuous. Fear God greatly, for this will keep you from that sinful fear that causeth a snare. And never forget, that the basest of men, and the man often exposed to the greatest dangers and crimes, is the MORAL COWARD.

And in fine. When you see that you are about to enter on the performance of any duty, or about to be called to encounter any trial which may require a more than ordinary share of moral courage, go to that God for strength "who giveth liberally and upbraideth not." The grand cause of innumerable disastrous failures, is *trusting to our own strength.* Men of the greatest mental vigour, when they do this, need not wonder that they fail. It is in your *closet*, wrestling with God on your knees, where you may expect to have that promise fulfilled:—"As thy day is, so

shall thy strength be." Without the grace of God, you will be sure to fall in the hour of severe trial. But with the grace of God, and the aids of His divine Spirit, you will be enabled to do valiently. Go forward then with *this kind of bravery* in your hearts, determined ever to stand firmly on the side of right against wrong, and to perform your part in life, so that an enlightened conscience will ever commend, and the God of justice and goodness ever approve.

JAN. 29/31